

School of Religion

The American Friend

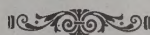
Old Series
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AUGUST 21, 1930

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Young Friends Number



Report of the
Twenty-first General
Conference



Held at Earlham College
Richmond, Indiana

ON THE HORIZON OF THE CHRISTIAN CHURCH

AN APPEAL ON BEHALF OF PROHIBITION

In an appeal to the churches of America on behalf of National Prohibition Bishop Joseph F. Berry of the Methodist Episcopal denomination issued through the American Business Men's Prohibition Foundation a message declaring the present situation of the Eighteenth Amendment "grave" and asserting that "unless instantly awaked we face a defeat more humiliating and heartbreaking than any good cause ever suffered." He declared the indifference of Christian voters of the present time menaces the success of Prohibition, that "the largest question now before our people is whether or not the authorized liquor traffic shall come back," and that "the situation has arisen because of the indifference of many friends of Prohibition. They have been listening to the boastful propaganda of the enemy . . . but there is no commonwealth in America that will not stand for Prohibition if the Christian citizenship in that commonwealth will only vote." Bishop Berry heads his appeal with the words, "Awake, O Church of God," which recalls the famous appeal issued by Bishop Berry twenty-seven years ago, under the same title, which stirred the country at the time and proved a vital factor in the launching of the final nation-wide offense that resulted in the enactment of the Eighteenth Amendment.

ENFORCEMENT SENTIMENT GROWS IN AREA

"A definite trend of public sentiment toward hearty and increasing support of national prohibition enforcement is an outstanding effect in the progressive development of the Federal Bureau in the Chicago area, which covers Illinois, Iowa and Wisconsin, during the past five years," declared retiring Administrator E. C. Yellowley to a representative of the American Business Men's Prohibition Foundation, in making public his final report for the fiscal year 1930. Mr. Yellowley, who becomes Chief Supervisor of Permits in the Chicago District, declared the warm support of the Government's enforcement program was not only assured throughout the greater part of these three states, but that this cooperation on the part of both officials and citizens as individuals and through civic organizations, had greatly strengthened the efficiency of the enforcement work throughout the entire section. Specific evidence of the increased measure of cooperation between State and county officials and the Federal office in Chicago has been furnished during the past few months. Some seventy-five reports of cases have been drawn up at the special request of State's attorneys in the Central Illinois district, centering in Springfield, for their use and prosecution upon their personal expression of willingness and desire to prosecute these cases in the States courts. His records "indicate that this is the first time in the history of this office that State officials have shown a tendency to cooperate to this extent."

AMERICAN MISSION TO LEPERS

A most interesting feature of the work of the American Mission to Lepers lies in the development of modern medical treatment which enables lepers to take their place in society from which they were once outcasts and objects of loathing. The Mission provides financial support for Leper Hospitals conducted by the missionaries of the various Foreign Mission Boards. The hope of a cure has lured many into the open to consult physicians, and made possible the estimate of 3,000,000 lepers in the world today, according to the annual report for 1929, made by Dr. William Jay Shieffelin, president of the American Mission to Lepers. The advance in diagnosis has enabled physicians to recognize many cases of leprosy which a few years ago would have been diagnosed under a different name. Segregation has long been recognized as the most effective

means of controlling leprosy. It was in practice during Bible times, and the method slowly reduces the number of people afflicted. In the Philippines a long step has been taken toward freeing the islands of the scourge. At Molokai, Territory of Hawaii, there were recently 600 lepers, where ten years ago there were 1,300. Europe is practically free from leprosy because the policy of segregation was vigorously carried out in the Middle Ages. Thousands of former lepers are released as symptom-free from sanitariums supported by the Mission, and may return to their families and friends to resume their normal place in the outside world.

TO AID PORTO RICAN CHILDREN

President Hoover's interest in the many-sided problem of the people of Porto Rico is about to bear fruit. The survey he asked the American Child Health Association to make has resulted in an appeal for \$7,300,000 for a unified health, sanitation and child feeding program for Porto Rico. This provides for the isolation and proper treatment of active cases of tuberculosis; preventive measures and health education leading to the control of certain infections, devitalizing diseases; improvement in agricultural methods; milk stations for babies and supplementary feeding for children of school and pre-school age above two. This child feeding program has been put in the hands of a special Porto Rico Child Feeding Committee through which a widespread appeal will be made throughout the nation for aid in supplying funds to feed children who are suffering from hunger on the island. A half million dollars will be needed annually for five years to provide for the school lunch program to reach the 50,000 most seriously undernourished. This amount is mentioned as the minimum requirement. Children of pre-school age, whose health impairment is such as to require it will be given special feeding privileges through the school lunch rooms, which for several years have been conducted by the Department of Education, supported by Insular government funds.

CHURCH HOSPITAL SERVICE INCREASING

The convention of the American Protestant Hospital Association will be held October 17-20, 1930, Hotel Roosevelt, New Orleans. The association is organized into twenty-five regional districts in all the states with administrative and consulting committees endeavoring to relate the Protestant Hospitals to their own communities for a better service. A program of very great interest will be rendered in New Orleans with a view to increase the efficiency of workers and hospital operation. There are 1,024 hospitals in the United States under church auspices—Protestant, Catholic and Jewish—and fully 200 more related to one or more churches. The total number of beds in these hospitals is 137,555, which is more than one-third of the beds for hospital service to the general public in all hospitals. The latest report of the council of Medical Education and Hospitals of the American Medical Association discloses that church hospitals have increased more rapidly in the last six years than any other classified hospitals. Seven hundred thousand babies were born in hospitals in 1929, of which 218,000 were born in church hospitals, showing the increased interest of the church in providing maternity facilities. Of the 3,076 counties in the United States, 1,282 counties have no medical healing institutions for the general public. Ten years ago 44 per cent of the counties had hospitals, now there are 58.3 per cent of the counties having hospital facilities for the general public. We believe the Interdenominational work of the churches has had much to do with the development of this interest.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Somewhere Else Instead

THE large majority of those who attended the recent Young Friends Conference belonged to that delightful middle ground that lies between outright adolescence and early maturity. They are poised on A. A. Milne's unforgettable halfway stair which "isn't really anywhere! It's somewhere else instead." The characteristic group at the Conference was made up of persons who, in the coming academic year, will be seniors in high school or freshmen in college. They are particularly malleable, or, in a more appropriate figure, inflammable. They are thoroughly open to new ideas and capable of being greatly roused by the thought of injustice or oppression. In them idealism can burn at white heat and evils are gladly attacked with reckless courage.

A conference in which Friends of this age predominate is indeed a Young Friends Conference. It is peculiarly appropriate that a Young Friends Conference should be made up of Young Friends, and not of irresponsible children or older persons afflicted with conferencitis. It is also appropriate that people of this age who have been affected by the Quaker tradition should be chiefly interested in how the world as it is can be transformed into the world as it ought to be. Very sensitive to pain in any form, the attenders were moved by the thought of the suffering engendered by the chronic industrial and racial conflicts, but to these was added this year a new source of suffering, the unemployment crisis. It is probable that not a single young person present failed to be shocked profoundly by the realization that he led a sheltered existence in comparison with that of the majority of men and women.

The way in which the conference was moved by the contrast between the sorry world in which we find ourselves and the world of our dreams illustrates what ought to be, by now, a well known truth. This truth is that there is no moral lever like the sense of pain. Many a young person who is not greatly roused by the promise of wealth can be stirred thoroughly by keenly sensed suffering that need not occur. Normal human beings are incapable of sitting idly by if they have once become truly conscious of unnecessary pain. The words quoted by Jesus immediately upon his return to Nazareth after the wilderness experience indicate that it was a sense of the world's pain that

tipped the balance in his hours of life decision. What else can the quotation beginning "The spirit of the Lord is upon me" mean? The prospect of human woe and of limiting, by ever so little bit, the area of human sorrow, can be for us as it was for Jesus the most compelling moral force in life. It gives one real hope for the future to see this force taking hold of a new detachment of Quaker youth. It means that a few more have joined what Albert Schweitzer calls "The fellowship of those who bear the mark of pain."

For a little more than two decades now the American Young Friends Conferences have been hammering away at American Quakerism at its most malleable point. Perhaps there are many who go away unaffected, but there are scores of others whose eyes are opened at a time when it is particularly important to have them opened. The Young Friends Conference is a potent means in the production of idealists, if an idealist is one who is more loyal to what might be than to what is. Each year it conducts a citizenship training school for those who want to belong to the New World. This school makes its attenders dissatisfied with their former allegiance to the world as it is and brooks no hyphenated patriotism. The graduates of this school want many things, but most of all they want to build Jerusalem in "England's green and pleasant land." The Young Friends Conference takes those who are about to engage in sterile theological heresy and makes them social and spiritual leaders instead.

A recent editorial in *The American Mercury* laments what it considers the defection of many of America's leading liberals, pointing out that even Hiram Johnson was once looked upon as a liberal. There is at least a grain of truth to what the facile editor says, but it is only natural that there should be losses in any good cause. The hope of the world lies in the fact that there is always a new crop of persons who are able to be moved by a divine discontent whenever facts are presented to them. So long as this is true, entrenched privilege may continue, but there will be small areas in which it is unknown. It is not a hopeless world which contains young people on the halfway stair, ready to be thrilled with idealistic passion at the thought of needless pain.

D. ELTON TRUEBLOOD.

The Twenty-first General Conference of Young Friends

THE twenty-first year of history for the Young Friends General Conference has closed with the twenty-first annual Conference, and again we find ourselves confronted with the responsibility of attempting to transfer into written form something of the spirit and the activities of the week just past. Much of the significance of any gathering is lost in the telling, and the real story will be told in the lives of those who attended. Yet we would share as fully as possible with those who could not attend and who will not be near young people who did.

Earlham campus began to assume the atmosphere of a conference early Monday morning, July 28, when the Philadelphia delegation arrived twenty-nine strong. This was by far the largest single delegation, and it contributed greatly to the success of the conference in every way. Others followed from Wilmington, Western, Indiana, New York, North Carolina, and Japan, with single delegates from a few other Yearly Meetings. Several factors entered in to make it probably the smallest general conference that has been held. Chief of these was the economic situation, with extreme drought in many sections of the central west offering no assurance of crops for this season. An unusually large number of regional conferences, plus the fact that younger delegates could not come long distances, further contributed toward small numbers.

Following the plan of a year ago, no schedule or daily program had been pre-arranged. In daily council session each day after lunch the delegates reviewed achievements and looked to the coming day, calling on some one of the older members present to open up the topic of their choice for discussion. The plan for the day usually ran thus: Leaders meeting before breakfast, with small devotional group meetings immediately following breakfast. At nine o'clock the delegates all came together in Carpenter Hall to hear the general presentation on which the day's discussion was to be based. The

rest of the morning was given over to discussion, either in joint forum, or in smaller groups. The Council Meeting, organized sports, tennis, swimming and Yearly Meeting delegation gatherings occupied the afternoons. Vespers and specially planned evening programs closed the day.

We make no attempt to evaluate this twenty-first annual Young Friends Conference. If a fine spirit of genuine interest and cooperation on the part of delegates is a standard of measurement; if one is to judge by the evident desire to know and understand more clearly the trends of the world in which a present generation of high school age young men and women are living; if one can place value on the attitude of jolly good fellowship that pervaded the play period; and if the vesper hours which brought quiet to body and spirit, with now and then a vocalized expression of experience or aspiration, mean anything; then perhaps this gathering has helped to fit another generation of youth to more intelligently and adequately meet the world of its day, and the conference was in a degree successful. It is in such gatherings as this that Young Friends have, over a long period of years, become a self-conscious, nationally and internationally minded group. Glimpses have come of world tasks that must be done corporately, as well as clearer understanding of the importance of the small, everyday responsibilities of each individual. Life, and seemingly small tasks, acquire new dignity and significance when shared with others from many places. Specific projects were not planned to be attempted jointly in the months to come. Attempts were not even made to reach united conclusions in the group discussions; rather, through exchange of opinions and knowledge, and the reciting of personal experiences, new concepts and more firmly established convictions were formed. The working out of these convictions into active, daily living remains with the individuals. With them lies the answer to the question of the success or failure of this conference.

What Happened Day by Day

Some Pleasing Memorable Features Noted

TO GIVE a digest of what happened in each discussion group each day is not possible, since the three groups did not always follow the same theme, nor did these themes carry over from day to day, as was the case a year ago. A brief review of the presentations on which discussions were based will reveal the nature of the subject in which we found ourselves most interested.

Monday evening, following the first vesper hour on the west campus, was given over to merry-making and getting acquainted. Richmond Young Friends had asked for the privilege of entertaining the Conference and they literally led the group in "a merry chase." After some lively get-acquainted games, "Oakwood School," "Westtown," "Moses Brown," "George School," "Oak Grove,"

and "Pendle Hill" began to vie with each other in a mad chase about the campus in search of a hidden treasure. From Comstock Field to the Kicking Post, from the Observatory to Trueblood Indoor Field, hither and yon the groups hurried, losing nothing of interest, though possibly somewhat of breath and speed after the first few flights across the campus. "Moses Brown," under the aggressive and dauntless leadership of Bill Blair of North Carolina, led his troupe to victory and achieved the treasure of a chest of licorice doll babies—as well as first right at the huge bowl of punch that had appeared on Chase Stage. The evening closed with the singing of a few songs, and some thoughtful remarks by William Reagan regarding the possibilities of the days just before us.

Dr. A. D. Beittel, head of the Department of Religion at Earlham College, set the wheels of thought moving vigorously on Tuesday morning when he gave reports of what spies who might go out into "the world as it is," would discover. Without attempting to interpret the reports of these spies or offer any suggestions as to how "the world that is might become the world that ought to be," he simply told what spies who go out into our world today find. Some of the spies, for instance, would find immediately that while literally millions of people are starving in China and other parts of the world, the U. S. government and farmers in this country are burdened with billions of bushels of wheat, and whole armies of men in this country are practically starving. They would find that 4,000

men in the United States have annual incomes of over \$400,000, and that the unemployment situation is such that a laborer dare not express honest convictions or use creative ability lest he lose his job. They would find huge churches built almost entirely by men who make profits at the sacrifice of labor. These spies would find that the world of industry today produces *things*, and demolishes *men*, and they would probably become convinced that unless a way of love can soon be found out of this situation, a way of force is bound to be tried.

Again, one of these spies might easily find, as did a friend of Dr. Beittel who was working his way through college by waiting tables in a restaurant, that he must serve a dissipated drunken white man who had lost all semblance to decency, but must not serve a party of cultured negroes. He would find his Y. M. C. A. negro friends and other refined negro men and women sitting up all night in Jim Crow cars. He would find Gold Star mothers to France segregated according to *color* and not according to region, as were the white mothers.

Other spies would discover a nation that has just signed a pact pledging solemnly never to use other than peaceable means for settling disputes, refusing citizenship to men and women who have conscientious objection to the use of arms. And they would find this same nation appropriating the largest sums in history to the production of more battleships and armaments.

These and many other things spies would find who were sent out into the world as it is. Some of the spies who went into the promised land of Israel came back and said the situation was hopeless and there was nothing to be done. Others came back and reported conditions were bad, but were restless and eager to set themselves to the task



Left to right: Agnes Woodman, William J. Reagan, Elizabeth Marsh, Paul Harris, Elizabeth Hazard.

of changing conditions as they were into conditions that ought to be. Our generation is confronted with the necessity of learning *how* to do things that have never been done before.

In discussing the technique of Christian controversy on Tuesday evening, Will Reagan reminded the conference that God placed Jesus in the world to demonstrate that *persons* are more important than ideas or things. The concept of the supremacy of personality must necessarily dominate in our relations with all people, for man is not merely a by-product of civilization. The second great controlling factor in relations with fellow-beings must be the concept of *all men as children of God*. Christ has brought a revelation of the right way out of specific situations. In Christian controversy, the other fellow must always receive full recognition and the right to the last word.

All day Tuesday following Dr. Beittel's talk, delegates had been struggling with the query, "How *be* Christian?" The

answer to this question seemed so fundamental to the approach to any specific problem in the field of human relations that in Council Meeting the group asked Ward Applegate to speak to the Conference next morning on that subject; and also asked ten Friends under twenty years of age to give five-minute talks the following evening on the subject of personal convictions regarding Christian living and standards. This decision resulted in Wednesday being one of the most interesting days of the Conference. Ward reminded us forcibly in the morning that the greatest factor in solving any problem is the factor of self. The first essential in discovering the solution for any concrete problem is discover self. Not until he had discovered himself did Fox find unity with the universe. Glimpses of our best selves come to us under varied circumstances, and while the experience itself fades, the thing that happened to us remains to color all of life. Two things we must do to have these experiences "happen" to us: we must desire beauty, love, and truth; and we must constantly work for them. Few of us really struggle for the great things of life, and they will not come without conscious effort. In the evening ten young people expressed very simply, thoughtfully and beautifully some of the essentials for Christian living as they saw them. Belief in a controlling Force in the universe; a will subordinated to God's will; an ultimate purpose or goal for life in which all activity and training centers; a dislike for Sunday hypocrisy and a desire for a seven-day-a-week brand of Christianity; religion that begins within and manifests itself outwardly through unselfish service which makes others "come alive;" a distaste for the amazing number of "dead people ambling about," apparently dead mentally, socially and spiritually; intelligence regarding conditions in the world; these were some of the expressions given. To thus voice in the presence of others some of the things that lie nearest the



Left to right: Front row—Lillian Hoell, Sara Louise Crawford, Margaret Fawcett, Frances Darlington. Second row—Rose Price, Jane Cobb, Edith V. Eaton, Anna Rhoads, Rowland Bacon, Hugh Roberts, Howard Bacon, Thomas DeCou, Herbert Jones. Third row—Ellen Richie, Betty Savary Painter, Sara Bright, Howard Ambler, Marple Ambler, Agnes Woodman, Margaret Wildman, Margaret Crispin, Edward Matlack, B. Bartram Cadbury, Richard Lee Barrows.

heart of thinking youth was a courageous thing to do. Rowland Bacon suggested that every one make it a practice to go to the woods now and then and tell our beliefs to the birds. It will do the birds no harm, will help us immensely individually and will be vastly easier than to do it before a room full of people!

ENTERING THE PROMISED LAND

D. Elton Trueblood stimulated a good deal of thought and discussion on Thursday when he followed on with Dr. Beittel's theme of Tuesday by giving some requisites for those who would help to make the world that is into the world that ought to be. The world of our dreams will not come overnight, but will come as individuals enter into little parts of the Promised Land. Elton expressed amazement at the progress made in the creation of *things*, but confessed to a feeling of melancholy at times over the people who used these things. Development of personality has not kept pace with developments in the physical world, and a leadership that will seek out vibrant personalities and help them to grow is much needed.

Three requisites for such leadership were suggested. Above all courage is needed. Possibly professed humility is sometimes a disguise for cowardice. The line between false modesty and real humility is sometimes hard to discover, and we were cautioned to be sure we were truly humble and not merely cowardly when refusing to assume leadership responsibility. And with courage there must be ingenuity and creative ability. Perhaps the first test for conference delegates will be the manner in which this conference is reported. If delegates can serve as electric currents between this place of inspiration and the thousands of Friends whom they will touch upon their return home, they possess a certain amount of this second requisite. The world has little place of leadership for one without ideas. Lastly, there must be a nurturing of good things in the life out of which creative ideas grow. By reading much and acquainting ourselves with many people life can be made richer and more worth while.

A GLANCE AT WORLD AFFAIRS

Lest the Conference become provincial in its thinking, it invited President William C. Dennis of Earlham College to help direct attention more specifically to affairs of the world on Thursday night. Emphasizing the fact that war must be abolished and changes must take place in international relations, President Dennis mentioned two possible ways of bringing about reform; namely, a slow, evolutionary way, or an abrupt, revolutionary method. The first is not speedily efficacious, and the latter not permanent in results, but the first is

vastly to be preferred. He then traced the steps made toward the substitution of intelligent justice for competitive methods in achieving justice, and made a strong plea for the World Court. After he had spoken, A. Willard Jones, recently returned for the Boys' School in Ram Allah, Palestine, where he has taught for eight years, showed some very beautiful lantern pictures of life in Palestine.

William J. Reagan was again called upon Friday morning to open up a subject of special interest to this particular conference group; that of the relationships between young men and women. This he did in an unusually beautiful way, stressing above all other things the importance of right knowledge and right attitudes. No part of life can be desecrated without affecting all other parts. Discussions following this introduction were long and valuable.

Delegates had been puzzling since the first days of the conference over questions relative to the Bible, particularly questions as to the source of it. So they asked Dr. Beittel to tell them something about it on Friday night, which he did in an illuminating and vivid way.

Problems of Industry claimed attention on Saturday. Milo Hinckle of North Carolina, and Winifred Wildman of Selma, Ohio, both of whom have had firsthand contact with the textile industry strikes in North Carolina, led the way into this discussion by telling of their observations and experiences.

Sunday marked the arrival of Paul Harris from Louisville, Kentucky, who met informally with a group in the afternoon to read poetry. Delegates worshipped with Richmond Friends in the morning, and in the evening after ves-

pers sat quietly in the Auditorium for an hour of music.

Quiet Paul Harris disproved the frequently recited contention that young people are "fed up with peace talk," by holding the attention of the conference closely for an hour on that very subject on Monday morning. There has been a major war every generation in the history of the U. S. It has been seventeen years since the outbreak of the last one, and signs point toward another one unless we get busy. He pictured briefly but vividly some of the world's sore places that are being further irritated, and gave valuable suggestions for specific things to do as individuals to offset the possibility of another war.

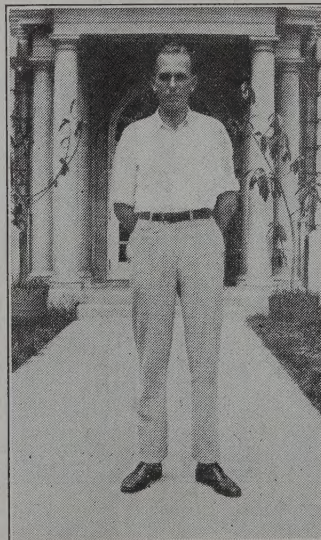
And on Monday night he spoke again on the subject of race relations, presenting the topic for the final conference session on Tuesday morning. Race is a subject on which a great deal of loose thinking is done. In the past, three methods of dealing with race antagonisms have been tried: segregation, superior-inferior attitude, and acquaintanceship which seeks to work out common difficulties. A segregation policy will not work in the face of a steadily contracting world. The second method is dangerous when the inferior group becomes equal or superior—as the Negro race is rapidly doing in this country. Only by the third method can permanent solution be found, in the judgment of the speaker. In the discussion next morning a considerable amount of conservatism was demonstrated by delegates, with a favorable attitude on the part of many for segregation.

The Conference officially closed at 11 o'clock on Tuesday morning, with a short but effective devotional period.

WORSHIP ON VESPER KNOLL

"I have enjoyed the vespers, and the thoughts that have come to me here will be among the things I shall carry back home with me. I will remember the vespers, and I *want* to remember them, for they are the beautiful part of the Conference."

Thus one young high school girl voiced her feeling for the sunset hour when Friends from east, west and south came together on Vesper Knoll for worship and meditation. To conference delegates in the past twenty years vespers have probably been the most significant hours in the day. As physical activity ceases and members settle into quiet waiting while faces are turned toward the western sky, spirit seeks to commune with spirit, and together they go on a Quest. We struggle to put into words those experiences that defy expression, and which are yet the most real and most vital factors in life. And though we cannot reduce them to words, the effort to share them brings glimpses of new



GORDON BOWLES

truth and light to others, and there comes gradually a sense of being lifted from self into a spiritual communion with those about us, and with God. Here, too, it is easier to speak of the deepest aspirations of the heart; of the times when we have known great joy or great trouble. One young man said, "I cannot express all that this Conference has meant to me. But I know I am going back to my home and my meeting to try to do some things I never did before. I'm going to read parts of the Bible as I did not before because I think I am missing something. And when I feel myself slipping and failing, I'm going off by myself and talk to God about it." The conference would never be quite the same without the vesper hour of worship.

SOME EXTRA-CURRICULAR ACTIVITIES

Who can say what part the purely recreational part of a conference program plays in producing a well-rounded, satisfying whole? Certainly Earlham 1930 Conference would have missed much without the Saturday night stunt program! There was the "Tragedy in Three Speeds" enacted by Western delegates. We first followed the drama of the Royal Family and the Unfortunate Lover at an average tempo; next we moved languidly through the same drama at slow-motion speed; and lastly we raced madly through introductions, requests, refusals, murders and suicide at a terrific rate with scarcely pause for breath.

Hardly had we recovered poise until we hurried through the harrowing experience of another tragedy presented by Indiana; but the tension was relieved promptly by a musical program from Wilmington. Professor Edwin Sanders officiated with pomp and gusto and led his chorus to a triumphant, if not harmonious, conclusion.

Saturday night stunts also gave the whole Conference the rare opportunity to board a sightseeing bus through Philadelphia. Past William Penn, Independence Hall, down the Parkway beside the Fountain, through Fairmount Park to the Zoo and on to Arch Street Meeting we bumped, enlightened at every turn by Guide Jimmie Bacon. Fortunately we arrived at the Meetinghouse for Monthly Meeting and heard the report of the Earlham Conference—given in the disappointed orthodox fashion which Elton Trueblood had so roundly condemned! Scarcely had we returned to the bus when the party was completely broken up by a mad rush for bargains at a department sale! Philadelphia closed by singing the following words to the tune of the Stein Song:

"Hail to Indiana!
We're from Philadelphia.
All the joy of Earlham days
Will never pass from our memory.

"As we gathered round the heart,
Boys and girls together,
Happiness reigned all supreme
Over all our Earlham crowd.

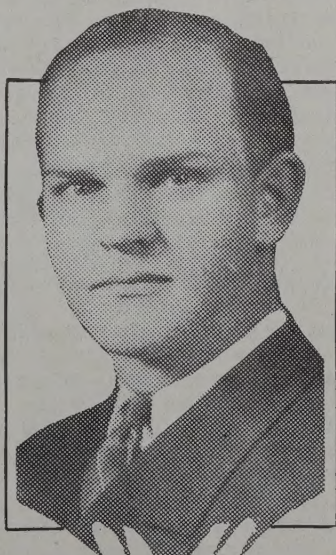
"To the trees and the skies and Earlham
in all its glory;
To the youth, to the Light,
To the life that is moving and calling us;
To our God, to our Faith,
To the leaders of Youth and its destiny;
To the sports, to the talks,
To the Vespers that ended our day.

"Hail to Indiana!" etc.

It was on Saturday night, too, that the famous and mysterious Dr. Neeko, possessor of a Tarheel accent, made his debut before the Conference audience. Introduced by Dr. Haworth and faithfully attended by Professor and Mrs. Winkle, he wrought strange things before the admiring and deeply attentive spectators. His capacity for naming, though blindfolded, such articles as onions, cheese, turpentine was rivaled only by his equal readiness to hazard accurate guesses as to identity of certain conference leaders.

NEW EXECUTIVE SECRETARY FOR YOUNG FRIENDS

The Board of Young Friends Activities finds great satisfaction in being able to introduce to THE AMERICAN FRIEND readers David W. Day, who will succeed Elizabeth Marsh as Executive Secretary. The latter's five year term of service ended August 1, and David Day will



DAVID WILLIAM DAY

assume responsibility on September 1st.

He is a member of Western Yearly Meeting, where he has long been active in Young Friends work. For three years he has served as Chairman of Young Friends activities, and for an equal length of time has been a member of the Board of Young Friends of the Five Years Meeting. In 1930, he was graduated from Butler College, having previously had a year and a half of work in Agriculture at Purdue State University. He is a recorded minister, and a graduate of the national Older Boys' Sunday School Camp. For a year and a half he was student pastor at Valley Mills Meeting, and for the past year has been pastor's assistant at Indianapolis First Friends Church.

On August 6 he and Ruth Olive Peacock of Union City, Indiana, were married after the manner of Friends. The simple but impressive vows were taken on the lawn of the Peacock home in the presence of immediate friends and relatives. Olive is also a Butler graduate, has taught school for two years, and shares David's interest in Friendly activities. They left after the wedding for a two-weeks' camping trip.

Most of September will be spent at the Richmond office, after which he and his wife will go to Wallingford, Pennsylvania, where both will study at Pendle Hill for the winter. They will carry on the Young Friends work jointly on a part-time basis until spring, when they return to assume full time responsibility.

HERE AND THERE ITEMS

Under the leadership of Mildred Kearns a variety of dining room and late evening programs were arranged. Of the latter, one of the most beautiful was a candle lighting consecration service on Friday night. Various delegates, after hearing the story of the Knight who started with his Light on a holy pilgrimage, only to discover that the light he carried meant nothing save as it was shared freely with her fellowmen, told of what the Conference was meaning to them.

* * * *

Music holds its own unique place in any program. Perhaps there was less music than usual this year at the Conference, but two evenings informal musical hours were arranged for those delegates who wanted to drop into restful, beautiful Goddard Auditorium to listen. Hilda Bundy gave organ music now and then as well; and who of us who have been led in the singing of Spirituals by Paul Harris will forget it? Some of us are inclined to feel that one who can fairly *pull* music from those who did not even realize they were musical, has missed his calling. Yet where is tuneful harmony more needed than in Paul Harris' field of endeavor—that of bettering the under-

standing between men and nations? No, we would not have him withdraw from the latter. We would only encourage him to use every opportunity to do the former!

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Will Reagan stirred up a considerable amount of controversy over his discussion of Christian Controversy—as well as over numerous and sundry decisions he made when serving as baseball umpire.

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And speaking of baseball reminds us of the scores of times we had to chase into the highways and hedges—literally—to recover the balls sent there under the impetus of the powerful serving of Bill Blair and Ralph Boring at the bat. And the subject also brings memories of the one blemish on the excellent reputation of our popular Conference Mother! Never would we have suspected one of the pillars of the Society of such out and out foul play on the baseball diamond had we not witnessed it with our own eyes! We confess that the expressions on some faces when the guilt was discovered rather more than counteracted any sense of disillusionment we may have experienced. Moreover, Elizabeth Hazard proved so highly successful in her specific responsibilities that this lapse was forgiven and the matter did not come before the Council!

* * * *

Ages of delegates ranged this year from baby Arnold Trueblood who spent his days happily and self-sufficiently (usually with an admiring audience lurking somewhere in the office) in his fly-proof out-of-door crib; to Florence Simms, long time friend of Young Friends.

* * * *

Two experiences of note, the Conference survived without casualties: a big watermelon feed one night, and a trip one afternoon to Easthaven, Wayne County institution for mental cases. In the former event, running out of melons was probably the chief preventive of illness, and in the latter the results were doubtless partly due to Will Reagan's caution that we look and act as intelligently as we were capable of doing!

* * * *

We take off our hats to Elton Trueblood as a philosopher, but when it comes to mechanics and the practical business of meeting the ups and downs of life we have reason to doubt his ability. Not until he had gone a time or two from first floor at Earlham to fifth and back down again in the elevator, gaining on each trip a bit more information from a convulsed audience on second, was he able to get the carrier stopped and himself out!

* * * *

Though delegates from other lands were few in numbers, we were not en-

tirely lacking in an international atmosphere. Yukikazu Mizutani of Japan was very much present in discussion and on the baseball diamond the first few days. He will be in Oakwood School this fall. Then there was Ranendra Das, student at University of Cincinnati, and for one day we had Albert Esculto, a Filipino student of religion at Butler College.

* * * *

As a provoker of thoughtful discussion perhaps Rowland "Jimmie" Bacon took the prize.

DEER CREEK REUNION

It was a real home-coming when more than one hundred and fifty residents and former residents of Deer Creek neighborhood met on Sunday, August 10, 1930, at Deer Creek, Grant County, Indiana, to renew old acquaintances and to unite in a Meeting for Worship in the forenoon, and an exchange of fellowships and greetings in the afternoon, and to return, for the first day in years to a spot so hallowed with sacred memories, and so bound up with the very warp and woof of their lives.

The thought of home, both earthly and heavenly, was constantly before them, from the nature of the occasion, from the sermon preached by Stephen Scott of Fairmount, and from the many and varied expressions coming out of childhood's and of manhood's experiences, which testified to the far-reaching effects of early training in the school, and the sanctifying influences of the church and of holy lives.

Persons were present from half a dozen states and greetings came from almost as many more. Among ministers present were Everett Davis of Des Moines, Iowa; Rev. Shaffer and May Kierstead Shaffer of Dixonville, Pa.; Isaiah Jay of Fairmount; and Harvey Ratliff, Nellie S. Davis and Joseph M. Davis of Marion. Stephen Scott, in his morning message, read Luke 15:7, and vividly portrayed the ever-searching love of God.

Anna K. Rook of Jonesboro effectively quoted a poem taught her in childhood by her mother, Harriet Coleman Shugart. The poem follows:

Oh, mark the withered leaves that fall—
in silence to the ground—
Upon the human heart they call, and
preach without a sound;
They say: So passes man's brief years;
today his green leaves wave;
Tomorrow, changed by Time and sear,
we drop into the grave.
Let wisdom be our whole concern, since
life's short days are brief,
And truth and heavenly wisdom learn—
a lesson from the leaf.

EDITH SHUGART.

THREE CAMPS ARE ENJOYED

Central Friends Church in High Point, N. C., has held three of the four camps planned for the summer. The first one for junior girls was held at the church playground at Archdale. Thirteen girls enjoyed the sports and good fellowship at this camp for one week. On Friday evening they entertained their parents with supper and a program of stunts. It was such a happy week that the girls decided to start camp savings funds immediately that they may be able to attend next year.

A group of ten senior girls and of thirteen senior boys have each enjoyed a camp of eight days at the church cabin on New River near the coast. The days were crowded with all kinds of games and many champions were discovered in such sports as horseshoe throwing, clock golf, darts and table tennis. There was close rivalry in baseball, tugs of war and water scrambles. These groups were more successful in fishing and crabbing than any preceding groups. As a special feature, the girls took a half-day trip from Swansboro to Paradise Point on a lovely cabin boat, having a picnic lunch on board. The boys went from Swansboro deep sea fishing and beyond the sand bars for surf bathing.

The discussions at the devotional periods were led by the councilors and various members of the groups. The girls had a very impressive service at the Sunday evening vesper service. They had each made small bark boats with paper sails on which they had copied appropriate poems. The service was held on the little beach just as a glorious sunset was dying into a beautiful afterglow. After a song service each girl read the poem on her sail and set the tiny boat in the camp boat, "Tom Sykes." Then as the group sang other suitable songs the boat was rowed out into the river and the little bark crafts set adrift. The group watched them sail and sail and sail. Early risers found them still sailing the next morning. The boys were fortunate in securing Joseph Peele to talk to them at their Sunday evening service. They held their service up on the bluff and they will not soon forget the things they heard that evening.

There is one other group still to have their camp. The junior boys will go to the playground for a week just following Yearly Meeting. This will complete a summer of most successful camping under the direction of the church. David Parsons, Jr., Lena Farlow and Anna Mendenhall have been the councilors for all the camps. Mr. and Mrs. Sykes were in attendance at the first two and Mr. and Mrs. Horace Haworth were host and hostess at the senior boys' camp. Little Horace Haworth, Jr., was the camp mascot that week.

Devon's Fields and Moors

Yielding to Romance and Sentiment

WHEN, as stated in our last travel letter, we decided to stop off in southwestern England on the way to London, the writer had much more than the city of Exeter in mind. For many years we had hoped that some time we might have the privilege of driving through Devon, drinking in something of its scenic charm and revelling in its historic and literary associations. We had not dreamed that the crowded schedule of this trip would bring us this coveted realization, but as soon as we had determined upon stopping at Exeter we began figuring on ways and means and firing the other members of our little group with our enthusiasm.

At once, therefore, two or three of us began scouting over the city to explore the possibilities of a motor trip through the countryside. At first we envisaged nothing more ambitious than an afternoon and evening ride, with Exeter as starting point and terminus. It was Saturday afternoon, however, and as we went from tours office to bus station, we were uniformly told that it was too late to do anything of the kind we had in mind. The prospect was not promising. However, as we remarked to our companions, we had been told before in England that certain things couldn't be done but had found that persistence would sometimes bring them to pass. Hence, we persisted, and the sequel was that we finally found a company that would provide us a car and driver for as long as we wished. Then we began to dream dreams and see visions of Devon.

WHERE DAYLIGHT LINGERS

Having seen something of the Cathedral city and having been generously fed by the "young woman of Exeter," as already chronicled, we set forth about eight o'clock in the evening for north Devon. This might seem to be rather a late start for a sight-seeing ride, but summer's daylight lingers long in this latitude, and with daylight saving time one can see to read until ten o'clock. By way of introduction, our Devonshire touring party consisted of Mrs. John Glover Wilson of Baltimore, lecturer on current events on which she is one of the best informed members of the Eddy Party; Miss Helen Wright, supervisor of Week Day Bible Schools, Toledo, Ohio; Miss Dorothy Williams, of the Editorial staff of the Cleveland Press; Raymond E. Wilson, secretary of the Pennsylvania Committee on Militarism in Education; Lester M. Jones, Professor of Sociology, DePauw University; and the editor of THE AMERICAN FRIEND, who, for his flair

for the atmosphere and associations of history and romantic literature, was adjudged by his companions as incurably sentimental. For our driver we had an agreeable and well informed young man, a seat with whom in front was counted a privilege.

Heading northwest from Exeter, we were at once in the heart of rural England, driving along turning, twisting, flower bordered roads, and through the path-like, cottage-lined streets of sleepy villages. As a rule, farming people do not live out on the land as in America, but close together in hamlets and towns, from which they go back and forth to work. This is a heritage from feudal times and what is lost in privacy, sanitation and other obvious advantages of life on the farm, is perhaps gained in greater sociability.

A DELIGHTFUL COUNTRYSIDE

In previous writings we have endeavored to give a little idea of the charm of this "green and pleasant land," with wholly inadequate results. There is no reason to think that our vocabulary has improved sufficiently to warrant another attempt now. We are not only incurably sentimental but incurably enthusiastic as well. In England the country side is generally rolling and it is particularly so in Devon. At this season the fields offer a panorama of varying tones of green, with here and there a fallow field of reddish soil to work a contrast. Crops of wheat and oats and some barley are coming on, English harvest time being several weeks later than ours. One of the leading crops is "aye" and as late as nine or ten o'clock we saw farmers stacking hay in the cool of the evening, with the aid of fork and pulley, horse-drawn. According to the natives, it had been an oppressively stifling day, but to us it seemed quite moderate indeed for summer weather. The meadows, lush with grass despite the several weeks of dry weather, are dotted with noble shade trees of oak and beech and elm, and roaming over them or contentedly resting are the red Devon cattle and flocks of sheep.

Perhaps the one distinctive feature that makes the rolling English farm lands so attractive to the eye is the way in which they are marked off into separate fields by hedges. In Devon we found these hedges to be earthworks primarily, sometimes four or five feet high. They are covered over with grass and flowers and shrubbery, and one can easily imagine the entrancing view which a broad expanse of upland fields presents. Con-

spicuous among the flowers which brightened the roadside hedges—that is among those which we recognized—were the wild rose, the foxglove and the woodbine, which perfumed as well as brightened our roadway.

Every once in a while we would entreat our driver to stop the car that our eyes might linger on some entrancing panorama. We had one kodak enthusiast among us in the person of Raymond Wilson and he was frequently signalling a halt in order to jump out and take a picture. And once out, he was inclined to fudge a little on his opportunity by scaling a hedge to pluck a wild rose, a foxglove or some other pretty posy. On one such occasion our "merry widow" impatiently exclaimed, "Give the man an inch and he'll take a rose!"

WHERE "WESTWARD HO" SPEAKS

Enchanting as were the physical aspects of the country through which we were riding, our own thoughts were continually turning to the historical and the literary. Two great English novels, classics in English literature, have their background in Devonshire. We were now in the district so intimately associated with Charles Kingsley's "Westward Ho." We know of no volume of fiction or history that so vividly expresses the outbursting national, daring, adventurous spirit of the England of Queen Elizabeth. The hearty, swearing, Spaniard-hating, Jesuit-hunting English sailors of those buccanering, viking days were recruited from this section, and we were now on the home ground of Kingsley's imperishable tale. As we had approached Exeter on the train from Plymouth, we could look across the inlet and almost see Exmouth, a lair from which the Elizabethan seamen were wont to sail forth to fight the Catholic for the honor of God and England and Good Queen Bess and imagine our delight in finding the name of one of Kingsley's heroes—that tough and religiously blasphemous old one-eyed sailor Yeo—in the firm name of the company of which we secured the auto, Yeo & Davey.

Now we were entering Bideford (pronounced Biddyford), the old seaport town that figures prominently in Kingsley's novel. On the quay stands a monument to the novelist. Other memorials are to be seen along the streets, in the author's name which has been appropriated by various establishments from hotels to garages. We had thought of spending the night at Bideford, but when we found that two or three miles farther north on the seacoast itself was a little town named "Westward Ho," we felt it to be written in the stars that there we should bivouac on our literary pilgrimage.

Having promptly found typical English "lodgings" overlooking the sea, we set out for a walk along the shore above

the surf line. Rarely have we enjoyed a more brilliant, and enthralling sunset and ocean glow than that which greeted us as our eyes followed the western horizon from Westward Ho. And it lingered unbelievably long. When we retired at eleven o'clock or thereabouts we paused at the window to look once more upon the tinted sky and to breathe a prayer of thanksgiving for so beautiful a world in which to live.

Next morning we enjoyed a typical English breakfast in lodgings—at least we are told it is typical. We six ate in our own private sitting room, serving ourselves to eggs and bacon and coffee or tea, etc., from the sideboard where the maid had placed our matutinal repast. The aforesaid "etc." included a mammoth loaf of heavy English bread which we dismembered with some difficulty. It was great fun withal.

LOVELY CLOVELLY OF THE CLIFFS

With an early start for a full day, our first objective was famous Clovelly, a little gem in an artist's paradise. It is truly said that anyone who has seen this, one of the quaintest of villages, "can listen to no description of it, while to those who have never seen it no description is of much value. Clovelly is a little fishing town that almost literally hangs on to a steep and lofty cliff. It is threaded by a single narrow spiral street set with cobblestones. The hardy villagers have provided themselves with comfortably fitting yokes with which they carry their loads up and down the street—such loads as are not yielded to the Clovelly donkeys. Arriving early, we were in time to see farmers thus delivering milk to the homes and hotels along the street—milk and thick—oh, so thick—Devon cream, the housewife dipping out the amount desired.

Clovelly's houses seem to be piled up on top of each other, each a little behind the one next below, so that a giant might use them as stepping stones. It must be pretty soft for Santa Claus. And such gorgeous flowers as the tiny gardens and niches in the street disclosed! There were canterbury bells twice the size of any we had seen, and other floral allurements in keeping. But it was the brilliant fuchsias of various tints and colorings that elicited the most exclamations of surprise and delight. We had been used to seeing fuchsias grow modestly in pots, but here we found them flourishing not only in dooryards but as hedge flowers and as flowering trees—yes, we mean trees.

To see lovely, flower-strewn Clovelly on a quiet Sabbath morning was an experience to be cherished. Standing again at the top of the street, after having made our way leisurely down to the sea level and back, we took one last, longing

look before climbing back up the road which leads down around the heights to where the village street really begins. Before returning to our car we took a little stroll along the brow of the headlands overlooking the sea. Gallantry Bower is the name of the walk, affording what has been declared to be "perhaps the most perfect combination of sea and woodland scenery in England." Speaking of woodland, one cannot appreciate the attractiveness of these Devon forests without thinking of the trunks of these stately majestic trees being clothed in English ivy. It was while we were under these ivy-mantled sentinels, looking through them to the sea, that the chimes sounded from a country church somewhere in the neighborhood. As with one accord, we bowed our heads in silent meditation and worship, realizing that God's temples are human hearts to whom he may speak in the naves of over-branching trees as well as in that of a man-made cathedral.

IN ENGLISH SWITZERLAND

Leaving Clovelly, we retraced our road through Bideford, thence heading north-east through Barnstaple (agricultural and pottery manufacturing center) to Lynton and Lynmouth, companion towns on the north coast of Devon, the former being set high up on the cliffs and behind, the latter being a waterside place below. It was a steep and tortuous road that brought us down deep-cut canyons to Lynmouth. Here we stopped for

DIALOGUE WITH A BROOK

"Now thirsty Summer drinks you up:
You scarcely float an acorn-cup;
You scarcely make a single pool
Where the shy trout may keep them cool;
You dwindle in the shadiest nook:
Today you seem a dying brook."

"True, in burnt August, I must sleep.
Yet as I trickle through the deep
And hidden crevices, I hold
Dreams of the cowslip's April gold.
In dreams, I wrestle with the trout—
A mile away, you hear me shout.
I shake the little plume of pine
Beside my torrent's freshet-line;
I roll the pebble on the rock
Round and round in rainbow shock.
Where Winter locked me under white
Terrible doors, in fierce delight
I leap, I dance, I sing, I run
Tossing the gold ball of the sun.

"And when the forest deer come down
(Hesitant and silver-brown)
To drink my clear and chilly grace,
I splash swift silver in their face!"

E. MERRILL ROOT.

lunch which was served us in an attractive, open-air tea garden on the banks of a pleasantly noisy stream that came hurrying down to the sea over its rugged and rocky bed. We could not help observing the quietness and decorum of these popular, sea-side resorts, as compared with the loud and garish exhibition that is too often given at similar places of rest and recreation in the U. S. A. Instead of making the most of a good day for trade, even the souvenir selling shops were closed.

These cliff and beach villages, such as Clovelly, Lynton and Lynmouth, are more continental than English in their suggestiveness—indeed this district is sometimes called the English Switzerland. Yet they are important features of North Devon and add to its picturesque attractions.

W. C. W.

London, July 12.

A LIVING SILHOUETTE

The subject of my sketch is a young woman living in a mill village. She is thoroughly conversant with the problems and activities of the "mill" people. She is acquainted with the little children whose parents must be away at work during the whole day. In fact, she herself began working in the "shop" at the age of fourteen. When still quite young in years she became interested in Christian religious education. She is a faithful member of the Society of Friends, and has served her meeting in various capacities.

At the present time she presides over the Sunday session of the Bible school, and sings in the choir. She has been the moving spirit in planning and promoting a Daily Vacation Church School, which has been held during a period of two or three weeks each successive summer for the past four years. The only vacation she enjoys is the "vacation" she devotes to this school. If people knew the extra hours of time and effort she gives to this task they should not all consider them a vacation.

When there are no other workers available she conducts the school alone. In this case children come in relays, some in the morning, others in the afternoon, in order that the work and pupils may be properly graded. She is full of Christian enthusiasm and energy. She has ideas and plans abundant. She is a spiritual leader among the young people. The children love and respect her. She is one of a thousand.

M. MARIE CASSELL.

When service is cradled in a true man's heart and conveyed by a true man's gentleness, service becomes the hall-mark of humanity's nobility.—RHYS PRICE JONES.

True Christian Leadership

A Study in Efficient Eldership Among Friends

By W. L. PEARSON

III. REVITALIZATION

PRACTICAL APPLICATION OF PRINCIPLES

The subject of "Revitalization" of the meetings on Ministry and Oversight was introduced in California Yearly Meeting on Ministry and Oversight in 1926. A Continuation Committee was then appointed, who directed attention to the subject in the local meetings on Ministry and Oversight. Harry R. Keates and Frank W. Dell rendered excellent service, expounding and applying the wealth of teachings contained in the Form of Government, inspiring with new hope of a revitalized, efficient eldership. Then Dr. Dell proposed the appointment of committees by the Quarterly Meetings on Ministry and Oversight to cooperate with the new Continuation Committee appointed at the Yearly Meeting in 1929.

Inspiration given and resolutions made are essential to the success of any important movement. But they easily subside with nothing actually accomplished. In this case the temptation to quit when we have only begun is the more felt from the fact that, for want of efficient eldership, other and none-constitutional committees and associations have been organized and have taken over much of the administrative leadership with little of the services which essentially and constitutionally belong to the elders in the monthly, quarterly and yearly meetings.

Under such conditions many Friends naturally conclude the meetings on Ministry and Oversight may as well be abolished. As well dispense with the spiritual guidance of parents in the family, as many people do. Non-constitutional and un-constitutional committees can never exercise the spiritual functions which are absolutely essential to a healthy Society of Friends, whose usefulness and perpetuation depend upon its spirituality. Denominations and their churches that are not fundamentally spiritual and evangelistically aggressive have little excuse for their existence.

The best government for a progressive church or state is republican in form and Theo-demo-crat in spirit. But when a people become ultra-democratic, their laws are neglected and their forms of state or church begin to decline and decay.

"Where there is no vision, the people cast off restraint;
But he that keepeth the law, happy is he."

If competent, conscientious reformers then fail to arise and reconstruct sound

government, in church as surely as in state, institutions crumble and are rarely rebuilt. History reveals many horrible foreign revolutions in church and state since the American "more perfect Union was formed" in 1789, when it was realized that the Federation of States was unsatisfactory and never could be secure.

In 1902, twelve of the fourteen American Orthodox Societies of Friends established a federation known as the Five Years Meeting of Friends. It was a long step forward to meet the demands of a growing denomination. If they could and would have formed a Union, the Yearly Meetings would have sent to the central organization lawful representatives instead of advisory delegates as now. A central American Meeting on Ministry and Oversight would doubtless have been consistently established with National administrative authority in spiritual matters, "discipling all the nations and teaching them."

In the absence of real union and of organized spiritual leadership, the departments of church work were loosely associated and lamely directed until 1912, when, from sheer necessity, an anomalous Executive Committee was appointed to carry them on more efficiently for the Federation which possess neither legislative nor executive powers. Having a sort of episcopal supervision without constitutional authority, misunderstandings with the Yearly Meetings have been unavoidable. The Yearly Meetings, on the other hand, having surrendered their independent legislative powers, which, unfortunately, the Five Years Meeting has never acquired, have unwisely imitated the Five Years Meeting by appointing anomalous executive committees or councils. These, in turn, with other committees, have gradually assumed the administrative powers without the spiritual functions which should always have been exercised by the Yearly Meetings on Ministry and Oversight, in their spiritual services. Instead of the simple essential Union felt to be necessary in 1912, we began and continue needlessly to complicate our Friendly organization. An organism with so much life and love as the Five Years Meeting has can certainly amend its malformations. But it will require clear vision, new courage and Friendliest cooperation on the part of the constituent Yearly Meetings; and the Yearly Meetings on Ministry and Oversight must lead the way.

As to gifts and qualifications of elders: Everyone born of the Spirit has

received "the gift of the Holy Spirit," and should habitually pray to be filled and yet filling with the Spirit, that spiritual growth and service may continue. All officials, especially deacons and deaconesses, should be men and women known for their aggressive spiritual services, "of good report, full of the Holy Spirit and of wisdom." But for their superior services as "pastors and teachers," all elders—ministers, elders and overseers—should possess superior spiritual gifts and qualifications: which are variously described and implied in Exodus, Numbers, The Acts, I Corinthians, Ephesians, I Timothy and Titus. These superior gifts are simply the varying superior natural gifts with which God endows those designed for eldership plus that supernatural endowment of the Holy Spirit, which is bestowed on complete dedication, "that men and women of God may be complete, furnished completely unto every good work."

From the foregoing it is evident that the functions and duties of the eldership should include, among others, the following: (1) A clear, faithful testimony to the Son of God as one's personal Savior and Lord. (2) A fair understanding of the essential Biblical and Christian truths, and the purpose to publish them, and thereby to promote the historic continuity of the Society of Friends as set forth in the historic Declarations of Faith of the Five Years Meeting of Friends. (3) A conscientious devotion to the spiritual needs of the church and congregation. (4) An active interest in all church meetings, with special Friendly emphasis upon meetings for worship rather than upon the silence and the services in them. (5) A special interest in and oversight of the Bible school, the pastoral work and evangelization at home and abroad.

(6) The Yearly Meeting on Ministry and Oversight "should carefully consider the spiritual needs of the Church" in connection with all departments of work. Because of their incomparable influence upon the spiritual life and development of youth, the Yearly Meeting should own its schools and its college and appoint their trustees and managers. They should be kept primarily to the original spiritual ideals of their founders and donors as evangelizing institutions. Together with all other departments of a spiritual nature, their annual reports should be made first to the Yearly Meeting on Ministry and Oversight; then to the Yearly Meeting and, as far as practicable, to the subordinate churches.

Back in the eighties, the evangelizing Yearly Meeting inaugurated evangelistic departments of work. Constitutionally and naturally this most vital work of a spiritual nature should have been proposed by the Yearly Meetings on Min-

istry and Oversight. The Yearly Meeting on Ministry and Oversight should have had charge of this department of work after inauguration. That meeting should naturally appoint the Evangelistic Committee from its own members and other suitable members of the Yearly Meeting, who should conduct evangelistic work and report the work to the meeting appointing them; which meeting should present its report of the same, with needful measures affecting the work to the Yearly Meeting. By this method the meeting on Ministry and Oversight would ever and anon revitalize itself, and likewise the Yearly Meeting and its subordinate churches would be revived by cooperating in the work under competent spiritual leadership.

Thus foreign missions and all other departments of a specially spiritual nature should, constitutionally and naturally, be similarly under the care of and conducted by the Yearly Meeting on Ministry and Oversight through needful committees and boards, who should report to the meeting appointing them.

At the First Church Council, 50 A. D., the apostles and elders adopted the course here recommended with a far weightier and more perplexing problem. After much prayer and conference those apostles and elders, as vitalized, Spirit-filled leaders, introduced a most vital, controversial issue, with such inspiration and power, that they came to the conclusion and issued the decree which "seemed good to the Holy Spirit and the whole church of apostles, elders and brethren," including the reactionary Pharisee Christians, who had conscientiously stirred up the controversy in the churches all the way to Antioch.

Thus, in their representative, presbyterial capacity, in thoroughly Theodemocratic fashion, those widely, sharply differing apostles, elders and brethren, by honoring the Holy Spirit, issued the permanent Magna Charta of Christian Liberty, which involved far more than freedom from all external rites and ordinances. It involves the basic doctrine of the divine righteousness, namely justification by grace through faith only, in him who freely offered himself on the Cross for the forgiveness of our sins and the cleansing of our hearts from all sin; which is the only fundamental provision for the true saving faith of all people in every age, and which was preached by the apostles and prophets in all the churches; which is also plainly implied in all the Gospels and is fully set forth in the New Testament epistles for the first and every coming century.

If any people and any kind of church polity in all the world should succeed after apostolic fashion, it should be the Society of Friends, whose doctrines, principles and system, rightly interpreted and systematized, and applied in the

power of the Holy Spirit, with forbearance and love, would best exemplify "Primitive Christianity Revived," as William Penn saw it beginning to be realized in his day.

In order to give this most vital problem adequate and needful consideration, California Yearly Meeting on Ministry and Oversight has this year, 1930, established the "Commission on Spiritual Needs," composed of seven ministers, for the thorough study and practical promotion of Revitalization.

Pasadena, California.

PALESTINE STUDENT PAYS WARM TRIBUTE

The *Friends Boys' School Review*, published this year by the boys at the boarding school in Ram Allah, carries an article by Wadi Dides which will be of interest to readers of THE AMERICAN FRIEND. Willard and Christina Jones and their son Richard resigned from the Palestine Mission and returned to the United States in July. They left behind them many appreciative friends, and tribute is paid to their loving service by one of the Ram Allah pupils.

"Now that Mr. Jones has left us we begin to realize that we have lost a great personality. As long as he was with us we did not stop to think of the contributions he had rendered as a principal of the school and as a minister. But now that we have bidden him farewell, perhaps never to see him again, his contributions have been reflected to us as a mirror. He rendered eight years of continuous and successful service interrupted only by a five months vacation when he visited his friends and family in America.

"Mr. Jones became thoroughly acquainted with the situation and faced squarely the work he was sent to do. He was not the man to turn his back on difficulties, and with a strong hand he overcame them. He gave to the world well-trained boys, prepared for the game of life with more than merely book learning. He supplied them with information about their future occupations, and for that purpose he used to invite to the school noted doctors, agriculturalists and scientists.

"The improvements he has left in the school are innumerable. At his coming he found the school building, the school grounds and some few boys. There were few teachers, none of them very well trained. Even those who taught the English language were Arabs, so he went after American teachers to come and help him promote the scholastic standard. There were two purposes in this: one to increase the benefit to the students and the other to prepare messengers to the American people to reveal the exact conditions in Palestine.

"Much credit is to be paid to him for the establishment of the Student Council presided over by him. He did not want to exercise absolute power over the students. The teachers were his only council for advisers, who decided things whether the students like it or not. He found out by experience that this was not the way to make the students interested in the school and if he could find a way by which he could get in contact with the students and discover their ideas and wants he could gain their co-operation. So he formed a council representing the students.

"In athletics school developed rapidly. He encouraged the students to take part in football, basketball and tennis and many times he was seen with them on the field. He also introduced the new game of baseball. Only after he came did the school begin to be compared with other schools in studies and athletics. He and his wife filled the school grounds with flowers and trees and encouraged boys to have gardens and so appreciate the beauty of nature found in plants.

"At the end of the fifth year he resigned in favor of Dr. Khalil Totah, who carried on his work as principal and Mr. Jones became the minister and secretary of the mission. He was the kind minister as he had been the gentle principal. His work was crowned with success. During this period we tasted the subject matter of many fine sermons. He deserves the credit for the institution of the Daily Vacation Bible School for children which was carried out with success. One of his great contributions to the young people of Ram Allah was the holding of social evenings for boys and girls in his home, where music, games, refreshments and the cordial hospitality of the Jones' combined to make the bright spots of the summer vacation.

"From all the previous accounts of his contributions we find him working in the circle of people near him. His work extended further than this circle and all the poor people in the Ram Allah district know that. He not only sympathized with them but helped them in every possible way. Often people did not realize what he was doing for them; as, for example, when he once offered to give the people of Deir Ghassaneh a nurse to take care of them on condition that they supply her with a room, and they refused. But still that did not prevent him from going on with his work.

"The wonder is that with so many things to harass him he continued his work so devotedly. Mr. Jones faced many difficulties but utterly refused to be discouraged. He made them stepping stones to success. Therefore it was no wonder that people felt sorry when he left, for he was an extraordinary man to them. He has gone but has left sweet memories to those who knew him."

North Carolina Yearly Meeting

Especially Active and Progressive

DURING the 233rd assembly of North Carolina Yearly Meeting the State had its share of the hot weather prevalent all over the country, but nearly every evening there were cooling showers and Friends refreshed in body and spirit entered on each new day with zest and gratitude.

Lest we might lose perspective by living near the midst of Southern Quakerism we asked some of our visiting Friends for a condensed impression of the Yearly Meeting. One observed with delight the freedom from theological controversy and the delightful deliberateness of our business sessions which opened and closed on time. Another described the Meeting as sane but warm hearted. To another the wholesome and receptive attitude of those present was refreshing. Another thought the reports showed the Meeting as especially active and progressive. The recognition and use of women ministers appealed to one of the visitors.

The steady increase in members for the past twenty years is noteworthy. This year there is a net gain of 244. One meeting in Virginia (Galax), had over a hundred accessions. This healthy gain is due in large measure to the untiring efforts of our Yearly Meeting Evangelistic Superintendent.

This year Lewis McFarland also gave much time to budget promotion, with the result that, in spite of "hard times" about \$700 more than last year was raised, although the goal set by the Yearly Meeting Budget Committee was not reached.

The report of the Interracial Committee met more response than previously and the committee was directed to devise some means of co-operation with groups of Friends and others, to secure better understanding relative to the race question. Mrs. W. T. Bost, State Commissioner of Public Welfare, stressed the need of helping the Negro to help himself through his own organizations. She spoke of the value of the Negro worker in the South, in making social adjustments. One-third of the population of the State is Negro. Statistics prove that ignorance and crime go together, and in North Carolina Negro criminality decreases as Negro schools improve.

The Peace Committee, in co-operation with the Federal Council of Churches, was able to effect better understanding in an industrial crisis in our State where intense suffering and fierce antagonism prevailed.

The Board of Religious Education had a statistical report from every school in the Yearly Meeting. In the early spring Marie Cassell, Field Secretary of the

Five Years Meeting Board, gave two months of valuable work in this Yearly Meeting, and this summer, Edna Haviland and her group of young women did excellent work in vacation Bible schools. In all, eighteen such schools are being held this summer.

Interest in Women's Missionary organizations is certainly growing in North Carolina, as was proved when the attendance exceeded expectation.

The Guilford College report arrested attention. The Guilford College Centennial Club has been formed to raise \$25,000 a year to balance expenses for the coming seven-year program, thus preparing the way for a large increase in the endowment fund to celebrate the one hundredth anniversary of the College in 1937. A group of interested friends of the College in New York and vicinity stands ready to contribute half of this \$25,000, provided a like amount is raised each year in the South.

The report of the Quarterly Meeting Institutes showed that in the more distant parts of the Yearly Meeting this effort to present the work of the Yearly Meeting in a two-day conference was appreciated. It was like bringing a miniature Yearly Meeting to the people.

The following missionaries, either active or retired, were all helpful: Anna E. Williams (India); Edgar and Adelaide Hole (Africa); Edna Haviland and Willard Jones (Ram Allah); and Alice Dixon (Japan). Willard Jones' lecture and slides on Palestine, Jennie Callister's on the Indian work, Clarence Pickett's address on the American Friends Service Work and Howard Cope's talk on "The Rise and Fall of Missions" as well as Duane McCracken's on Organized Bible Classes were all valuable, but J. Passmore Elkinton's half-hours, on the last three days, brought a special challenge

INTONED

My tongue can scarce recall a tone—
My voice too mellow is
To harp the power to the great unknown
Who little know of answered prayer.

But, could I speak to each a note apart,
Where'er they dwell—how deep their
misery—

I would declare:

"Sad soul—say prayer;

God is great—and good for thee.

Why pine the day?

'Tis wise to pray

And have God lift the hurt away."

FLORENCE GLORIA CRAWFORD.
San Francisco, California.

to Friends for a peculiar service to the world of misunderstanding, instead of a peculiar costume or speech.

One hour was given over to a memorial service to Mary Mendenhall Hobbs, who so recently passed away. After a brief tribute by President Binford, Ida Millis read the impressive words with which the University of North Carolina conferred upon her the honorary degree of Doctor of Literature. Helen T. Binford, from original data, told of Mary Hobbs' untiring efforts to build and maintain New Garden Hall, where girls could earn their own way while attending Guilford College. Rachel F. Taylor paid a beautiful tribute to her sympathetic and inspiring influence on the New Garden girls. Mary M. Petty spoke of Mary Hobbs as a teacher and read a paper that had been written by her in the 90's, and Joseph Peele read an editorial from the *Greensboro News* in appreciation of her contributions on peace and education.

One session was reserved for a consideration of "Our Message," and from that was evolved the epistle to other Yearly Meetings, a paper of less than a page which stressed the importance of understanding between ourselves, between Yearly Meetings and between Friends and others, especially in the increasingly difficult problems which are coming to the South along racial, social and industrial lines. A Friend should be a "center of friendliness, a 'bridge' between opposing elements." This line from the London Epistle gripped the Meeting throughout its sessions.

On Seventh-day afternoon the Meeting "adjourned to the field of service and to meet here next year, God willing."

That evening Dr. Harlow Lindley, Curator of History in the Ohio State Historical Society, gave a thoughtful address in which he told how suppression of error for the protection of truth was the world's greatest error and that the doctrine that all opinion should have equal freedom was the world's greatest truth. This was particularly appropriate as a commencement address for seven students of Guilford College who had completed their college credits during the summer session just preceding Yearly Meeting, and were at that time awarded their diplomas.

"The next day being the Sabbath," large congregations assembled in the meetinghouse and in Memorial Hall, when Dr. Elbert Russell, Ralph H. Boring, Howard W. Cope, and Jennie C. Callister were among the speakers. In the afternoon a mass meeting for women, especially members of missionary societies, emphasized the work of the young women's groups. At the same time the meeting for men centered in the "Brotherhood" idea, led by the Brotherhood Class of Archdale, with Reuben Payne presiding.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

NOTES FROM THE BORTONS

Hugh and Elizabeth Borton, our representatives in Japan, are spending their vacation on the other side of the Japan Sea. They left on July 9 for Tientsin, China, expecting to be in Peking (now Peiping) until August 3, and then come home via Korea, arriving in Tokyo August 17 to reach Elizabeth's brother, who is coming to Japan for a year's teaching.

The vacation has been well earned. In addition to the teaching work which both are doing, the Wardenship of the Longstreth Dormitory, work with Gilbert Bowles, the study of the language, and various other activities, Hugh substituted as teacher of mathematics in the American School of Japan for four weeks while the regular teacher was ill.

THIRTEENTH ANNUAL REPORT

The report of the American Friends Service Committee, for the year ending May 31, 1930, has just come from the press. We have already printed in the May-June *Friends Service* a very slightly condensed report of the work here described, in the Centers abroad, in the Home Service work, and in the Peace work. We necessarily omitted there the lists of committee workers, the report of the Finance Committee, and the list of Missions, Good-will Centers and other places "Where English and American Friends (Quakers) Are Interested in Furthering the Spirit of Good-will Among Men." This valuable list fills an entire page in the report. Everything else, we think, is included in the *Friends Service*.

The new report will be sent to the committee members, the representatives of the Service Committee in the various Monthly Meetings, to ministers in the Five Years Meetings, and Meeting Secretaries elsewhere. If other Friends desire copies we shall be very glad to send them on request.

RABINDRANATH TAGORE'S VARIED WORK

Rabindranath Tagore expects to arrive in the United States for his brief lecture tour during October. His tour will be entirely under the direction of the Service Committee. Thus Friends will have a double interest in the Indian poet—for his addresses here under Quaker care and for his Indian uplift work, in which Harry and Rebecca Timbres are to participate, and for which they will soon set out from England, after months of preparation there.

Harry Timbres, it will be remembered,

has already visited Tagore's work, in Santiniketan, to investigate the health conditions in the surrounding villages, with a view to extending and intensifying the health work of the Institute of Rural Reconstruction, which is an important part of the Poet's World University there. In villages touched by the Institute there is improvement in health and economic conditions. Elsewhere there is more than enough for Harry to do, as is shown by his following description of his future field of work, on behalf of the Service Committee.

HARRY TIMBRES SEES BENGAL

This part of Bengal as late as one hundred years ago was a prosperous and comparatively healthy community, with an increasing population. It is now poverty-stricken, the villages are being deserted, the population is static or decreasing. The change has been more noticeable in the last fifty years. What is the cause? There are many explanations, but they all have one word in common, "Malaria." All the people, from the old men of the villages to Dr. Bentley, the Director of Public Health of Bengal, are agreed that in the last fifty years the incidence of malaria in this part of Bengal has shown an enormous increase. The reasons are too involved for discussion here. The fact is evident.

I visited many villages. From sixty to one hundred percent of the inhabitants were suffering from malaria. Large parts of many villages were deserted, the houses were falling to pieces, the walls and even the streets were overgrown with jungle. Everywhere was evidence of former prosperity to confirm the villagers' statements that the poverty, at least in its present acute form, and the malaria were comparatively recent acquisitions. Of course India is generally a poverty-stricken and malaria-ridden country. But from what I saw of other parts of India—I visited many districts—I am convinced that the villages around Santiniketan are among the worst sufferers from poverty and disease. In a population whose vitality is reduced by undernourishment and fever, other diseases such as leprosy, tuberculosis, dysenteries, and epidemics of all kinds find a fertile field. The villages around Santiniketan are no exception to this statement. Santiniketan itself is quite healthy, being isolated from the rest of the district on a high, open plain.

Here, then, is the basic task facing the

Institute of Rural Reconstruction. I found its workers meeting it nobly and effectively. Every day they risk their lives in the fever-haunted villages giving simple medical relief and organizing the public health measures necessary to control the disease. These take the form mainly of clearing the jungle and tanks, drainage, regularly kerosening undrainable accumulations of water, and giving instruction in sanitation and prevention of disease. If the public health problem, particularly the malaria problem, can be solved in these villages it can be solved over a great part of India. The chief difficulty in the way of successfully carrying out public health programs in India has been the inability to obtain the confidence and cooperation of the villagers. In Sriniketan, the Institute Center, as in very few other places in India, that cooperation is being obtained. The good results, even in the short time that the work has been carried on, are beginning to show. The villages organized under the Institute of Rural Reconstruction are healthier than the unorganized ones; they are not being deserted but peasants are moving back into them, and the general level of prosperity is on the increase.

A HOSPITAL NEEDED

The problem even in these villages is, however, not yet solved. A splendid beginning has been made. It needs to be extended and intensified. In this work the cooperation of the Society of Friends has been requested. The chief lack is a hospital. One is now in process of construction. This will be used as a center not only for the treatment of diseases which now go untreated for lack of hospital facilities, but also for the training of nurses and public health workers. Great emphasis will be put on this educational aspect of the health work. The young men and women receiving training will be recruited as far as possible from the Cooperative Societies in the villages, under terms which will insure that their services will be at the disposal of the villages when training is complete. They will continue to work under the supervision of the central hospital. In addition, steps will be taken to cope with such diseases as leprosy and tuberculosis in properly arranged clinics and sanatoria.

In the reconstruction of village India, Sriniketan is taking a leading part. What could be more practical than to assist in this work? In what better way could the Society of Friends render a service to India? How demonstrate more clearly the friendship and honor which the thinkers of our Western Nations feel toward India, the source of much that we revere in our own culture? And when has India been in greater need of such friendship than now?

HARRY G. TIMBRES.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

We regret very much the mixup in Arthur George Thorp's letter on this page last week when about fifty lines of another article that was being continued was substituted inadvertently for the same number of lines in his letter. It was not noticed until after the printed copies came from the press. Kindly turn to page 663 on column two and from line fifteen read as follows, continuing to line twenty-three on column three:

At these places there are many acres of human beings elbowing each other for a chance to see or buy or merely for the purpose of advancing a few steps farther. (It was at one of these places that we bought our fox terrier puppy.) At times there are shortages of certain articles such as cigarettes and chocolate and when word comes that there is a supply there will be many lines of people waiting for a chance to buy. And even as in Detroit people line up for street cars and busses; just today I saw them waiting in the rain.

The Russian people have unquestionably undertaken one of the greatest experiments ever attempted by men. In Moscow it is evident that they are interested in and proud of the progress made. When our contracts were written they were working seven hours a day for five days and resting one day; but by the time we arrived they had cut their working time to six and one-half hours and working four days and resting one. At the time of the May Day parade they carried banners indicating that they wanted to complete the "five-year plan" in four years. The Stalingrad Tractor Plant which was being designed this time last year in our office in Detroit is beginning or about to begin the manufacture of tractors and which when once under production will give impetus to the agricultural program. There are many lines of consulting engineers, also from America, which are intended to improve their technical and manufacturing work in their respective spheres. Obviously this item of expense shows vision and planning ability when considered economically. I suppose the people here consider communism an accomplished success whereas the outside world speaks of it as an interesting experiment; and whatever other view the outside world may take, it admits in sober moments that a tremendous idea is at work, on an unrestful world.

The experiment being carried on here is a challenge to our own industrial leaders as well as to the Christian

Church. We may very likely in our day be obliged to make decisions on labor and race relations policies which will involve real changes in human relationships everywhere. If the Christian Church were to spend all of its time and effort trying to prove itself correct in every detail of doctrine and form instead of trying to know and correct the major human mistakes of the day then it would become quite inadequate as an intermediary to convey God's will to men even as it has failed in Russia. It would be like the little boy with a nice shiny new pocket knife unable to get a hold of the stick to be whittled. If we are inclined to be over-critical of the Russian experiment I think it worth while to reserve judgment.

WHY SUCH HEAT?

Editor THE AMERICAN FRIEND:

I have just read the impassioned letter of Josiah C. Russell provoked by my reference to Signor Mussolini in the July 3rd issue of THE AMERICAN FRIEND. I am at a loss to understand the vehement objection of the writer. Neither do I see what warrant the paragraph he quotes from my article gives him to ask the series of questions that follows. That Signor Mussolini was "suddenly revealed as a great personality" is true; that he has "achieved great things for his country" is equally true and that he has shown an "unselfish spirit" is also true. I talked with many Italians, and while many of them were opposed to his methods, not one accused him of self-seeking.

There was not a word of approval of either the spirit or method of Fascism in my article. I imagine that Josiah C. Russell and I regard these from about the same angle. The deeds of ruthlessness and cruelty by which the Fascist regime has been maintained are too well known to be denied. However, when one writes in Italy an article for publication he does not call the Dictator a "brutal tyrant"; he does not relate incidents of "banishment" and "confiscation" or of "harrowing the families of opponents."

I cannot think that the knowledge of Josiah C. Russell of present-day material conditions in Italy as compared with pre-fascist days is so limited as to permit him to dismiss it as consisting of the "running of a few trains on time" and the "cleaning of a few streets." The series of questions he asks shows that he knows the Italian situation well. I can only attribute his light dismissal of the

material improvement accomplished under Fascist control to his zeal to show it as of small value as compared to the "loss of fifty years of experience in self-government" with which I fully agree. The material improvement of Italy is far-reaching and significant and the spiritual loss Fascism has occasioned is not accentuated by unfairly disparaging it. I have not seen in Europe a country with more evidences of prosperity nor a people who gave better evidences of happiness.

On one point I must disagree with my critic (and so far as I can see it is the only important point of disagreement between us) namely, the part played by Fascism in rescuing Italy from Communism, for that is what, in my opinion, it did. But to say this is not to approve of Fascist methods and deeds. I ought to say also that contrary to what Josiah C. Russell intimates, Fascist literature is not the only source of evidence that Italy was saved from Bolshevism by Fascism. But this is not a matter of absolute proof. It is only a matter of opinion and the reader will take his choice.

Literary criticism has taught us to take into account all the circumstances of a writing and to draw our conclusions concerning it in their light. It has also taught us not to take a sentence or paragraph from its context and criticize it alone. Perhaps the fact that my article containing the paragraph so objectionable to Josiah C. Russell was written in Italy to be mailed out of the country and be published, together with the fact that it was an account of incidents of travel and not a treatise on Fascism or a biography of Mussolini will ease his mind as to my "orthodoxy" in matters concerning Italy.

DAVID M. EDWARDS.

Geneva, Switzerland,
July 30, 1930.

FOOD FOR STOCK AVAILABLE

Editor THE AMERICAN FRIEND:

As I see in the papers there is liable to be much suffering in the drought stricken parts of the states, especially by stock, I wish to say to Friends that there is an abundance of feed in the eastern counties of Colorado. Any Friends having stock in the nearby states they wish to bring in will be assisted in finding food for them by Friends of Colorado Springs and other Meetings.

The Colorado Springs Meeting has had many visitors this summer. Lester Stanton and wife, returned missionaries from Central America, were with us the last Sabbath in July. The Colorado Friends Conference will be held at Colorado Springs August 19 to 24.

J. S. BOND.

Colorado Springs,
14 West Fountain Street.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



A DIARY FOR THE THANKFUL HEARTED

COMPILED BY MARY HODGKIN

E. P. Dutton Co., pp. 262, \$2.00

A fourth edition of this book has appeared in England and a first American edition is now available through the "E. P. Dutton Company" of New York. For each day of each month throughout the year there is a selection from some author for meditation. The diary is chiefly intended for those who find it difficult to be cheerful under the circumstances in which they are placed. The compilation owes its origin "to a day in my own life when tiredness and pain were getting the better of courage. The idea then came of writing down each evening at least one thing for which I could give thanks." The result—"the plan worked splendidly. I had been resigned. I became thankful."

Some of the selections were taken from *THE AMERICAN FRIEND*, expressions of William C. Allen, E. Pearl Stribling, and Walter C. Woodward. Quaker names among English writers are noted as George Fox, J. B. Hodgkin, Ronald Hodgkin, L. Violet Holdsworth and John S. Hoyland.

It is a delightful anthology of poetry and prose which conveys a greeting of sympathy and hope to all who suffer whether in mind, body or estate, a special message of cheer to lonely people, whether they dwell in wilderness or city. It has been well named "A Diary for the Thankful-hearted." "What a joy that we can give joy to him!" "God has given us our memories that we might have roses in December." The frontispiece is from a beautiful painting, "The Gateway to Thankfulness," by J. Edward Hodgkin, R. B. A.

GIRLS' FRIENDSHIP BOOK

BY A. GERTRUDE JACOB

Christopher Publishing House,
Boston, Mass.

Friends who heard A. Gertrude Jacob speak last September at the Oskaloosa Conference will be interested in knowing that she has answered the challenge of the day in giving young people a book upon the ideals of friendship, love, and marriage as a guide through the adolescent period when wise counsel is most needed.

From her experience of over thirty-five years as a teacher, she is convinced that adults are to blame for much of the present laxity amongst young people. Just at a critical time of life, the thoughts of youth have been turned toward the phys-

ical basis of friendship rather than the moral and mental, because parents, teachers, and friends have failed to counteract the distorted views of life presented by movies, plays, novels and half-knowledge gained from scientific truths gleaned from study. No amount of knowledge will prevent boys and girls from going astray unless backed by ideals.

"Girls' Friendship Book" may safely be placed in the hands of either boys or girls. It was written in answer to the class of questions asked the author term after term by different groups of students. It is the earnest hope of the author that the book will not only give students the right ideals, but will open the way for those heart to heart talks which tend to draw parents and children closer together.

What hundreds of parents will doubtless feel was voiced by Inez Gordon Brown (Mrs. E. G.), formerly instructor in Kindergarten Methods, State Normal School, Oneonta, N. Y., when she wrote:

"Miss Jacob's long experience in helping girls to meet the problems of everyday life has enabled her to produce a book which will be of inestimable help, not only to the girls who read 'Girls' Friendship Book,' but to mothers in their efforts to help their daughters to see life as a whole. Too often a mother is unable to meet questions candidly and without self-consciousness because the personal element enters in so strongly. What she would say she cannot, so the young girl, dazed and bewildered, picks up information and interprets life as best she can, often through sad experience. In this day when sex is spelled in large capitals, Miss Jacob's sympathetic and lofty interpretation of friendship will be welcomed by thoughtful readers, young and old."

PENS FOR PLOUGHSHARES

BY ELIZABETH NITCHIE

F. W. Faxon Co., pp. 106, \$1.50

This is a bibliography of creative literature that has been compiled to encourage world peace. The task of compiling this list of non-technical books that directly or indirectly encourage world peace has been undertaken in a firm belief that the wider the publicity that can be given to such books, the sooner will come the time when wars shall cease.

The British and American books have been listed together because they are written in a common language and be-

cause the Anglo-Saxon love of freedom which inspires the people of both countries seems to be the common motive for their pleas for peace. "It is clear," says the compiler in a prefatory note, "that pacifistic sentiment was gathering strength in the nineteenth century for a remarkable outburst in the twentieth of revulsion against the futility and the horror of war and of the idealism which foresees a warless world." The books are listed under the following classification: Fiction, Drama, Poetry, Personal Narratives, Essays, etc. The name of the book, author and publisher, year of publication, and frequently an illuminating note, is given to aid in making selections.

In the same manner, French Literature has been compiled by Grace L. McCann also of Goucher College, Baltimore, Md.; German Literature by Jane F. Goodloe; and Marion E. Hawes has compiled the books in Dutch, Danish, Norwegian, Swedish, Russian, Czech, Hungarian and Polish Literature. "Time and again Poland's writers and thinkers return to that one great spiritual theme, peace through love, over and over they tell their suffering people that not in hate nor in vengeance, not in arms and war, but in brotherhood, in the giving of good for evil, will men and nations find their salvation."

As a book of reference for those interested in world peace literature, this compilation should render valuable service.

THE SERMON ON THE MOUNT

BY CLOVIS G. CHAPPELL

Cokesbury Press, \$1.75

The man is indeed rather bold who will these days undertake to preach a series of sermons on the theme of this book. So much has already been said and written that if the series obtains even a fair hearing, the preacher is most fortunate. But to have the sermons published and to have them read is a real achievement. All these have been accomplished by Dr. Chappell and this is nearly enough to say.

The sermons have merit in their simplicity, their sympathy with common needs and the ease with which they may be read. There is nothing so outstandingly new, how could there be, but the familiar is well said. Jesus' great sermon is clearly interpreted and applied with a thought of today's needs.

Christians who find help in meditating upon the high idealisms of the Mount will not be disappointed. Social workers who desire encouragement in their arduous tasks will be delighted with these words of helpfulness. Preachers who not only want spiritual inspiration but are searching for homiletic suggestions will discover here much to assist them.

QUAKERDOM • AT • LARGE

W. Rufus Kersey, clerk of Wilmington Yearly Meeting, writing under date of August 13, said: "Weather for holding Yearly Meeting is very favorable and the attendance at the opening sessions of yesterday was considerably larger than that of several former years." Amy J. Marvel, Alta L. Jewell, Margaret D. Webb and Mabel Coffin were in attendance from Richmond at Wilmington, Ohio.

* * * * *

As a Memorial to Richard and George Cadbury, who created Bournville, England, fifty years ago, the firm of Cadbury Bros., Ltd., have presented Frankley Beeches, near Birmingham, to the National Trust to be preserved free from buildings. Frankley Beeches, with its noble crown of trees, is a prominent viewpoint eight hundred feet above sea level, and can be seen well from Bournville and many other parts on the south side of Birmingham. The land included in the gift has an area of twenty-four acres under cultivation.

* * * * *

William D. Webb and two fellow-travelers journeyed from Munich, Bavaria, to Oberammergau to witness the Passion Play and about the first person he met was Professor Millard S. Markle of Earlham College, his former teacher in biology. He writes: "It was an occasion for a few moments of intense conversation. Friday, July 25, we saw the Passion Play, which surpassed expectations and was most impressive. It is interesting that a small village can produce so much talent. All played their parts very well—costumes were grand and the music good."

* * * * *

Elizabeth Marsh, who resigned from her work as Executive Secretary of Young Friends Activities, will spend a few days with the home folks at Central City, Nebraska, before taking up her work with the American Friends Service Committee at Philadelphia. The staff at Friends Central Offices, of which she has been a member for five years, held a picnic supper in her honor at Glen Miller Park and at the home of Willis and Juanita Beede. The occasion served also as a welcome to Erol Elliott and his family, who recently came from Boulder, Colorado.

* * * * *

A Friend from Chicago writes: "With Mary R. Griffith—a notice of whose death appears in this issue—there disappears from our midst the type of Friend, dear to some of us from our youth, to whom Meeting was never put in the background but all of its activities felt to be of im-

portance, whom, regardless of weather or other obstructions, as long as physically able, was found in her accustomed seat in quiet meditation, at times giving a message of spiritual value. Hers was always an atmosphere of culture and quick intelligence, with a nice sense of humor. Her personal greeting seemed a benediction."

* * * * *

Ronald D. Rees has been appointed as the successor to Dr. Henry T. Hodgkin as British Secretary of the National Christian Council of China. This body, which links together practically the whole of Christian work in China, is preponderantly Chinese, but the Chinese themselves have insisted that they shall continue to have the assistance of another Britisher. Mr. Rees is a Wesleyan who went to China for the Methodists in 1922 and has close connections with the Society of Friends, as his wife was formerly Janet Edminson, daughter of a former secretary of the Woodbrooke Extension Committee, and sister of Mrs. Wilfred Littleboy of Selly Oak. He is professor of History at Lingnan University and has traveled widely in China on behalf of the Y. M. C. A.

* * * * *

William L. Pearson of Pasadena, California, gives this interesting glimpse from the past with a bearing on Revision of the Bible in which leading scholars among Friends shared: "At the first Haverford Religious Summer School in June, 1900, the late Professor Robert B. Warder of Howard University, Washington, D. C., showed a rare interest in the American Standard Revision Bible, for a professor of science. He had observed that the American Company of New Testament Revisers had been careful both to designate the third persons of the Trinity as the Holy Spirit instead of the "Holy Ghost" as in the King James Version, and to use the masculine pronoun instead of the neuter referring to him. But in Romans 8:16 and 26b they had inconsistently, perhaps also inadvertently, used the expression "the Spirit itself." This, Professor Warder had observed in these two and perhaps in one or more other places, in an advanced edition, the regular, final edition having been dated 1901, sixteen years after the English edition appeared in 1885. He, therefore, requested Thomas Nelson and Sons, copyright publishers of the American Standard Revision, that the pronouns everywhere referring to the Holy Spirit, or simply "The Spirit," appear consistently in the masculine gender, as in the Gospel of John and gen-

erally. He invited the signatures of three other Friends present at the Summer School to be attached with his own: Robert B. Warder, Howard University, Washington, D. C.; George A. Barton, Bryn Mawr College, Bryn Mawr, Pa.; J. Rendel Harris, Cambridge University, England; and William L. Pearson, Penn College, Oskaloosa, Iowa. The publishers expressed their gratitude and appreciation.

NEWS OF OUR MEETINGS

At Cornwall Quarterly Meeting of Friends held at Tillson, July 26, 1930, the following resolution was unanimously passed and copies directed to be sent to the nearby newspapers and THE AMERICAN FRIEND: Cornwall Quarterly Meeting of Friends reaffirm their approval of President Hoover's stand on law enforcement and passage of the London Naval Treaty and also commend him for his unflinching loyalty to the right." Our venerable friend and minister, Seneca H. Stevens, was present once more and brought a spiritual message, testifying to our Father's loving care and keeping. In speaking of the last Yearly Meeting, he said that he had attended every one since 1863, and including attendance at other Yearly Meetings on this continent, it was his ninety-fifth. James B. Palmer was a close second, as his first Yearly Meeting was in 1870 and he has missed only two since, and but three times had to return home before its close. Although no visiting Friends were present, we had a most excellent meeting and the messages given were uplifting and profitable.

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Sunday evening, July 27, a sacred concert was given before a large audience in the South Durham, Maine, Friends meetinghouse. The chorus, conducted by the pastor, William Prideaux, gave a number of beautiful selections. Members of the chorus sang solos or joined in group numbers. The instrumental music consisted of piano, violin and cello. All who heard the concert were uplifted and encouraged that such work is being done in the community. A concert of Negro Spirituals was given by the same chorus (which consists of about thirty mixed voices) in May. On the preceding Sunday afternoon, July 20, some young Friends, accompanied by their pastor, William Prideaux, went to the church in Growstown and gave a message of spiritual benefit in both song and testimony. The same evening the Young Friends Gospel Team of East Vassalboro, Maine, visited South Durham Friends, taking

entire charge of the evening service with personal message and song. This team consists of six members. They were accompanied by some older Friends, who were especially attractive because of their sunny faces and winning ways.

* * * *

In spite of the continued hot weather the Sunday school and services for worship, Sunday and mid-week, have held up in very fine fashion at First Friends Meeting, Anderson, Indiana. Continued interest manifests itself in the activities of the church. Frank S. Chant of the Knightstown Meeting spoke of complete consecration at the evening services Sunday, August 10, and Mrs. Chant sang a solo. Both messages were well received. The local Young People's chorus, under the direction of Earl Folger, rendered two very fine selections. The young people are very active in the work of the church and school.

* * * *

Spring Bank Quarterly Meeting met, August 2 and 3, at New Hope, Hay Springs, Nebraska. In spite of the busy harvest days and so much sickness in the community there was a good attendance throughout the entire sessions. Meeting opened at 10 a. m. with Laren A. Phiney as Clerk on Ministry and Oversight, and from the opening to the close the presence of the Lord was manifest, the topic discussed being the "Place in Friends Worship for Silence." Many spoke on the subject and much help was received from the discussion. Among other good thoughts was one given by Walter H. Wilson, Yearly Meeting Superintendent, in which he emphasized a living reality in silent worship. A spirit of unity and fellowship prevailed throughout the business session in the afternoon. Sarah Lundy, a life-long Friend, was present and her admonition to the younger people to continue in the way was much appreciated. She is now eighty-six years old and came a distance of twenty-two miles to spend the day, and returned home without lying down to rest. Other distinguished guests were Grace Elliott, a minister of the Gospel, and her daughter Elizabeth, also Mrs. A. R. Alcorn of Kearney, Nebraska. The deep spiritual messages from time to time was enjoyed very much by all present. New Hope Christian Endeavorers met for a Young Friends Conference. A goodly number was present and interest was good. Pictures of some of the conditions in China were shown in the evening after which all went home, refreshed spiritually and determined to do more for the Master in the future.

* * * *

Pleasant View Quarterly Meeting was held at Dale meetinghouse, Enosdale, Kansas, August 1-3. The three pastors and Charles Reich and his wife of the Evangelical Church were the ministers

present. There was a gracious season of prayer in the Friday Ministry and Oversight meeting. At night the Endeavor Union had charge with three persons leading a discussion of "Sabbath Observance," in the Old Testament, the First day of the week in New Testament, and in the Christian's life today. A profitable roundtable discussion followed. On Sunday each of the four ministers preached under the anointing of the Spirit and two young people found Christ as Savior. John Craven, assisted by Charles Reich and his wife, will continue in a revival effort at Dale. The Cravens remain as pastors at Dale and the Cundiffs at Mill Creek. Francis and Ada Jones are leaving Belleville, where they helped establish a new meeting four years ago. The meeting has had slow growth, but is quite promising for the future. Dillon and Pearl Higgins Wooten will become the pastors there. Eugene Cundiff was appointed Evangelistic Superintendent for the Quarterly Meeting, to succeed Francis Jones.

* * * *

J. Frank Klingensmith was recorded a minister of the gospel by Hinkles Creek Monthly Meeting of Friends, with the approval of West Grove Quarterly Meeting, August 12, 1930, as reported by the clerk, Milton C. Beals, Noblesville, Indiana, R. R. 1.

* * * *

Union services are being held on the court house lawn in Miami, Oklahoma, on Sunday evenings during July and August, in which five churches are uniting: Methodist Episcopal, Presbyterian, Christian, Methodist South, and Friends, the pastors of the several churches giving the messages from time to time. On the evening of August 10, William P. Hawthorth brought the message on "The Science of Character Building," using as his text, "As a man thinketh in his heart, so is he."

* * * *

After serving Chillicothe, Londonderry and Valley Meetings, Ohio, in Wilmington Yearly Meeting, about three and a half years, Ralph P. and Margaret M. Perry left August 11 for a brief visit with relatives near Richmond, Indiana, and will motor to Kingswood, Kentucky, where they have enrolled as students in

Kingswood Holiness College. They attended every appointment, conducted many funerals and assisted in many evangelistic meetings outside their charge.

* * * *

Murray S. Kenworthy of Russiaville, Indiana, has accepted the call to the Friends Church at Amboy, Indiana, and will begin his duties as pastor at once. Friends here feel that he is well qualified to meet the needs of the church and community, and will cooperate with him in his new field of labor.

* * * *

At New York Quarterly Meeting, held in New York, June 25, 1930, interesting accounts of New York Yearly Meeting were given by various Friends. On June 29, a number of Friends from Twentieth Street Meeting attended the Monthly Meeting held annually at Westbury, Long Island. Our Friends in this section are now uniting in worship with those of the other branch. At the close of the meeting, refreshments were served by the resident Friends. Gertrude Giles, of England, at Monthly Meeting, July 2, spoke of the first Friends Meeting in Germany in the wartime and of the work done by the American Friends Service Committee. On July 19, 123 Friendly people met for a picnic beside the Hudson river in the shadow of the Palisades. Many students attending the summer schools in this city were welcomed at the party, so that ten States, as well as all branches of Friends, were represented. On July 20, Lindley Stevens of Poughkeepsie, N. Y., attended the meeting for worship, where his message was helpful and inspiring.

AT VAN WERT QUARTERLY MEETING

This Quarterly Meeting, composed of the membership of nine congregations in four counties, four in towns: Van Wert, St. Marys, Rockford and Spencerville, and five rural: Antioch Friends Chapel, Charity Union, Liberty and Mt. Pleasant, was held at First Friends Church, Van Wert, Ohio, August 2. The meeting on Ministry and Oversight began at 9 a. m. when George W. Bird brought a very vital message. At 10 o'clock a devotional period was led by Ray Riley,

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superintendent of the Quarterly Meeting. Nearly all the ministers were present with several visitors: George and Christina Bird of Knightstown, Indiana; Herbert Haldy of Ohio Yearly Meeting; Herbert and Zula Youngs of California Yearly Meeting; and Prof. and Mrs. Brokaw of Northern University, Ada, Ohio.

The ministry of the Word was very encouraging, the messages being strong and convincing. We shall not soon forget George Bird's clarion call to the church to come out from closed doors of fear and doubt into the clear light of the sunburst of Pentecost, nor the response, "The trial of your faith is more precious than gold," by Herbert Haldy, president of Van Wert Ministerial Association, which was followed by short inspirational addresses from each minister present. Allan Benbow, retiring pastor of Rockford, expressed appreciation of himself and his wife for the blessings shared in the past two years of their sojourn here. The meeting closed with a delightful praise service conducted by the pastor, Oscar H. Trader, in which many took part. The thrilling recital of a man who witnessed that he had found God "last night when heaven was poured down into my soul" after forty years of dismal, disappointed effort, caused general rejoicing, for this man was well known as one interested in the real things of the church.

Following dinner in the basement of the church and a fellowship hour of renewing acquaintance, the business session convened with the clerks, Harry Kreider and Susie Sproule, at the desk. Herbert and Zula Youngs favored with a beautiful and impressive duet, "I Shall See Jesus." Valuable counsel was given by our venerable Friends, Charles Davis and Albert Runnion. Expressions of appreciation for the faithfulness of the officers resulted in a rising vote of thanks. A message of love was also sent to Mrs. Trader, who seems to be hovering near the other shore.

The following day another visiting Friend, Prof. Wistar of Philadelphia Yearly Meeting, was present. George Bird preached both morning and evening to the edification of the church and, faithfully warning those out of Christ, he urged all to give up the wages of sin and accept the free gift of God through Jesus Christ.

FALL CREEK NEWS ITEMS

The Fall Creek Friends' Meeting in Wilmington Yearly Meeting observed Children's Day, June 22, with a program of songs, recitations, etc., in which twenty-six children rendered their parts beautifully, with Helen Wood and Mabel Meredith at the piano. The children were trained by a class of young

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An all-day meeting and homecoming was held July 13. A number took part in the morning service. The address of welcome was given by the pastor, W. E. Bogan, and the response was given by William Miller of Columbus. The Scripture reading was by Jennie Holmes of Leesburg and the message was brought by Elizabeth Larkin of Highland. At the noon hour a bountiful dinner was served on the church lawn. The afternoon service began with a number by the orchestra composed of young people who are using their talents for the work of the church. The address of the afternoon was given by Harry D. Silver of Columbus. The meeting was favored with two beautiful solos by I. E. Davis of Leesburg, a recitation by Orville Karnes and a song by Elsie Catharine Cook. The program of the day was in charge of John L. Montgomery, chairman of the committee.

The Women's Missionary Auxiliary held a meeting at the church, July 16, when they entertained sixteen members of the Samantha Auxiliary. Anna Farr Carey gave a report of the Missionary Conference at Oskaloosa, Iowa. Mary Pimm, Quarterly Meeting Superintendent of Missions, explained the work for the coming year. Ruth Stowe was also present and made a short talk. A covered dish supper was served on the church lawn.

The Annual C. E. Social, held July 25, was well attended. A musical program was given in the church and refreshments served on the church lawn. The Society appreciated the attendance of friends from Fairview, Leesburg, and Hardin's Creek Meetings.

W. E. Bogan has served the meeting as pastor for the last three years and he, with his faithful wife, has done splendid work. The meeting is unanimous in asking their return for another year, but they have accepted a call to other fields of service.

MIAMI QUARTERLY MEETING

Composed of five local meetings and as many Monthly Meetings, Miami Quarterly Meeting convened at Miami, Okla., August 1-3. Although the weather was

extremely warm, the attendance was good at each of the sessions. Two ministers from other meetings were Ray Carter of Huntington Park, Calif., and Harold Selleck of Stark, Kansas, and their services were very satisfactory to the meeting and inspirational.

A new record was made at the meeting on Ministry and Oversight, Friday afternoon, when the names of the representatives from the subordinate meetings were called to find that every one responded. At this meeting as at the regular Quarterly Meeting on Saturday the usual routine of business preparatory to the coming Yearly Meeting in October was transacted with much unity and dispatch.

Dinners were served by the women of the local church at the dining room of a nearby hotel, both Saturday and Sunday, which added very much to the comfort and convenience of those in attendance.

Harold Selleck had charge of the song service and also gave a very clear and forceful message Friday evening from the theme of the "Rich Young Ruler."

Ray Carter of California brought the messages both Saturday and Sunday mornings. On Saturday morning he spoke from "Having loved his own, which were in the world, he loved them unto the end." It was a very stirring message to the church, assuring them of God's enduring love for his own to the end. On Sabbath morning he brought a very clear and forcefully constructed message on the theme of the atonement impressing his audience both by argument as also by oft-repeated illustrations that there is no other name under heaven given among men whereby we must be saved.

Any report of the proceedings would be quite incomplete not to mention the C. E. session Sabbath afternoon. A business session of the C. E. Union was first held with Fay Chambers of Lowell presiding, while Miss Miller of Spring River Meeting acted as secretary. Following the business session three carefully prepared talks were given on the duties and privileges of the three distinctive departments of the C. E. work—Primary, Intermediate and Seniors—after which the

Quarterly Meeting closed, all feeling that it had been a highly favored time from the presence of the Lord.

W. P. HAWORTH.

PASADENA PERSONALS

Edwin and Frances McGrew spent a very enjoyable month's vacation touring Yosemite, the high sierras, and the big tree areas. Edwin McGrew's first sermon topic on his return was "Men and Trees."

Honoring Hannah, the godly mother, the mothers in Pasadena Bible School gave a short, impromptu program in the assembly period August 10. Those who took part were Clare E. Cline, Ida M. Hill, Geneva Jay, Stella Kehm, Ruth T. Whittlesey, Belle Wilson, Jane R. Wol-lam, Frances M. McGrew.

Dr. Hildreth Caldwell, head of a Presbyterian hospital at Kasaganj, India, was chief speaker at an open meeting of Pasadena W. M. S. August 8 in the home of Martha C. King. Dr. Caldwell is an earnest young woman devoted to her medical work and its evangelistic opportunities. A company of about one hundred heard her message.

BIRTHS

BAILUP—To Mr. and Mrs. B. E. Bailup, 146 Santa Ana Avenue, Long Beach, California, July 31st, 1930, a son, Starr Bernarr.

BALDWIN—To Fred and Leona Baldwin, Kokomo, Indiana, June 6, 1930, a daughter, Beverly Janice.

HOOKER—To Russell and Gladys Hooker, Kokomo, Indiana, July 22, 1930, a son, Robert Joseph.

MARRIAGES

DAY-PEACOCK—At the home of the bride's parents, Union City, Indiana, August 6, 1930, Ruth Olive Peacock and David William Day of Indianapolis. The simple Quaker ceremony performed by themselves on the lawn before the immediate families and friends, was very impressive and was further solemnized in prayer by Ira C. Johnson. They will pursue post-graduate work at "Pendel Hill" this fall and winter.

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DEATHS

ELLIOTT—At her home near Ridge-farm, Illinois, June 29, 1930, R. Jane Elliott, of paralysis, a member of Pilot Grove Monthly Meeting. For many years she served the church in the capacity of overseer and as clerk of the meeting on Ministry and Oversight. She was a charter member of the W. C. T. U. and a member of the Community Missionary Society. During her long life of more than eighty years, she was loyal to the church and active in service to the end. She is survived by a son, Otis M., of Kansas City, Missouri, and a daughter, Lulu G. Pittillo, at home.

GRIFFITH—At her home, in Oak Park, Illinois, August 6, 1930, Mary R. Griffith, daughter of George and Hannah Dilks. Born in Philadelphia, April 8, 1836, she was educated at Westtown Boarding School, and in 1859 was married to J. Clarkson Griffith of Winchester, Virginia, whom she survived for more than seventeen years. To them were born two children—Helen R. and George D., the latter surviving her. Always a consistent member of Friends, she served the Chicago

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SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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Monthly Meeting in many capacities until the infirmities of age narrowed her sphere. Besides her son, she leaves three grandchildren and ten great-grandchildren.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:30 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:30. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA
First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

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